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Ideas of liberty are, indeed, a brave striving to unloose the fastenings—whether selfish or unselfish—wherewith society is bound together.

According to the theory of human behaviour

which we are endeavouring to maintain, liberty

means little more than opportunities for change.

None the less is the desire for it a fundamental

impulse of human nature, which in the majority

of men is restrained by habits of mind or body,

but leads others violently to attack established

ideas and customs. Through the shrine of Liberty

one may pass sometimes to a promised land,

sometimes into the wilderness, often, indeed,

only from one walled labyrinth into another. The

soaring ideals of the French Revolution accepted

their accomplishment in a military despotism :

the liberty of combining—so precious to workmen

—reconciles them to such a tyranny, at the hands

of their union, as no monarch would dare to

impose. We may, in fact, conclude that, generally,

liberty means little more than freedom to choose

one's master.

Not infrequently, moreover, the ideas of

enthusiasts may be demonstrably pernicious.

Yet they are none the less strongly urged against the

established bulwarks of society. What wonder,

then, that the guardians of these ramparts,

whether kings, priests or lawyers, should have

regarded reformers as the enemies of mankind.

and have striven to repress their

propaganda by
ostracism. persecution. and
martyrdom ! They
have erred—erred cruelly—but not
altogether so
selfishly as is sometimes imagined.
For. until
reason has been trained and knowledge
dissemi-
nated. the quack has as great a vogue
as the
qualified doctor. and it may
reasonably appear
safer to stand still than to advance in
complete